778 372 [131] Berber-speaking people say that the fire in the fire-place is blessed (Aglu), that it is praying to God for food (Demnat), and that if it goes out there will not be much food to cook (Aglu, Demnat) or the baraka will leave the house (Ait Waryager).

[155] [132] The Ait Waryager do not extinguish the fire or let it go out unless they leave the house for a time. Fire is used for curative purposes, and so are ashes.

823 778 [138] Many other acts, besides prayer, are performed in the direction of Mecca on account of its baraka, for example, the slaughter of an animal.

[893] A child begotten by a man who has sexual intercourse in such a position will be blessed (Ait Waryager) or have a face "shining like the sun and the moon" (Andjra).

801 772 [142] The number seven figures very prominently in the theology, as well as in the ritual, of Islam—there are seven heavens, seven earths, seven seas, seven divisions of hell with seven gates, seven days, and so forth; indeed, so frequent is the use of this number that a whole book in Arabic is written on it. Groups of seven saints buried at [143] the same spot (seb at u rijal) are found in many places in Morocco. But there is also the saying, seb a s aiba, "seven is difficult". It would be unlucky for the buyer of a thing to pay for it seven muzunat or seven blain or seven dollars exactly (Andjra, Hiaina, Ait Waryager; but not in Fez), and sometimes the number seventy is also avoided in similar circumstances (Hiaina).

373 [161] Strange phenomena of light are often connected with dead saints.

824 778 [162] In the Rif also there are trees connected with saints which are seen shining at night, for example, a fig tree growing at Sidi Ahmed Marrui's shrine in the district of the Ait Waryager; my informant had seen it himself.

776 [163] The miracle-working capacity of dead saints, however wide its scope may be, is often to some extent specialised.

778 [534] [164] Among the Ait Waryager a person who wants to learn to play the flute (dasebbabt) visits the shrine of Sidi 'Esa, kills a cock or a hen, and spends a night there playing on his flute; and a week and a fortnight after he again visits the shrine.

776 796 [174] Many saints have their special days for receiving petitioners. To take a few instances:—

Sidi Buhaiyat among the Ait Waryager on Thursdays and Fridays.

621 [801] This autonomy in the questions which were imposed by the number five[3] rendered necessary an arbitration and a management of resources, and a creation of functionaries, although generally these 000 latter were unpaid. All this created such a solidarity and such benefits, lost today, that one might wonder if it would not be advantageous, in the undeveloped and rural stage in which the Rifians still exist, to resuscitate some of these practices or revitalize those of them whose survival is an indication of the need for them, through their codification in a jma'a statute (author's italics), the transcendency of which seems to us to be basic because it is a matter of foundations and not of retouches on roofs or walls, as we are tired of observing in the copious and unoriginal legislation of both zones of this torn land that is Morocco.

This neglect of the countryside (campo), of which these matters are yet another index, would not be admissible but might be excusable in an industrialized Morocco, but never in a land which, like 121 this one, is essentially agrarian and maritime.[4] Contrary, then, to 621 habitual writings on Morocco, we will venture once again on the humble but complicated paths of Rifian social structure, with a view to analyzing it, and intentionally putting aside that chorus of reciters with a more or less "sharifian" genealogy[5], and proceed to an analysis of the functions of the jma'th.

3--The reference to the number five in this connection is curious: is it supposed to refer, for instance, to the concept of "five fifths"?

[114] 4--Blanco reverses the order of these two adjectives in the original text, but we only need point out that Morocco's maritime vocation makes a very poor second, if that, to its agricultural one.

[114] 5--Why Blanco should manifest this evident prejudice against the holders of holy genealogies is not clear, though possibly because he held such geneaologies to be more "Arab" than "Berber" or "Rifian".